

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

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*"He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave."*—DRUMMOND.

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No. 41, Vol. LXX.

Thursday, October 8, 1908.

Price One Penny.

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## "COME AND SEE."

THIS was the advice which Philip gave to Nathanael when the latter, on being told by Philip that he had found the Messiah, asked, "Can any good thing come out of Nazareth?" The Nazarenes were almost as unpopular among the Jews at that time as the Latter-day Saints are to-day among the "Christian sects." Yet it was among those despised people that the Savior was born and brought up.

Notwithstanding Nathanael was an Israelite in whom there was no guile, at the same time he had allowed himself to be prejudiced against the people of his own province, and against the inhabitants of Nazareth in particular, so that he was unable to see anything good in them. It was a good thing for him that he overcame that prejudice sufficiently to enable him to act upon the advice of Philip and to go and see the Messiah for himself. What was the testimony of Nathaniel after he had met the Savior and had conversed with Him? It was this, "Thou art the Son of God; thou art the King of Israel." (John 1: 49.)

If people, instead of giving heed to the silly stories that are concocted and told against the Latter-day Saints, would follow the example of Nathanael and come and see for themselves, they would change their opinions concerning the saints and the doctrines which they are advocating. But many of them are prevented by their ministers from doing this; they are told not to allow the elders to enter their homes, on no account to attend their meetings, and to burn their tracts. This advice is, in nearly every case, given by men who know no more about the Latter-day

Saints than they do about the Lost Tribes. They have never attended a "Mormon" service; they have never had an interview with a representative of the "Mormon" Church; they have never studied "Mormonism" from the authorized publications of the Church. Some time ago a scripture reader employed by one of the denominational churches announced that on a certain evening he would deliver a lecture on "Utah and the Mormons." As was to be expected, a large audience assembled and listened for upwards of an hour to a man who knew as much about his subject as a kindergarten child knows about wireless telegraphy. He told the most blood-curdling stories about the "Mormons"; he represented their doctrines as being pernicious and blasphemous. Not once in the course of his lengthy tirade of villification and misrepresentation did he stop to speak of one good principle in the "Mormon" religion, or of one good work that the "Mormons" had accomplished. And so almost the entire congregation returned to their homes with their hearts filled with indignation against the Latter-day Saints.

There happened, however, to be a gentleman—a non-"Mormon"—present who has a pretty good knowledge of our doctrines—he having attended our services frequently—and also of the history of our people. At the close of the meeting he took the lecturer aside and propounded these questions to him: "How long were you in Utah?" The answer was that he had never been there. "Have you ever attended a 'Mormon' service?" was the next question. He acknowledged that he had not. "Have you ever reasoned with a representative of the 'Mormon' Church on the doctrines of his Church?" He had not. "Have you ever read any of the authorized publications of the 'Mormon' Church?" He confessed he had not done so. "Well," said the gentleman, "you are certainly an authority on 'Utah and the Mormons.'" He sharply reproved the lecturer for his presumption, and the latter felt so ashamed of himself that he told the gentleman if he would get him some of the publications of the saints he would peruse them.

Supposing a man were to deliver a lecture on "Rome and Roman Catholicism," and it were discovered at the close of his address that he had never set foot in Rome, that he had never attended a Roman Catholic service, that he had never had an interview with a Roman Catholic priest, and that he had never read an authorized book on Roman Catholic doctrine, what confidence would be put in the statements of such a man? Very, very little. But let such a one lecture on "Utah and the Mormons" and everything he says will be accepted as gospel truth.

"Mormonism" is condemned only by the uninformed. It is impossible for a reasonable, unprejudiced and intelligent person to give our doctrines a fair investigation without being convinced of their truth. No one has ever given "Mormonism" a fair trial and been disappointed with the result. People who have attended our

services, who have mingled with the Latter-day Saints, who have read our literature, are not the people who clamor against us; no, they are our friends, and while many of them do not feel inclined to unite themselves with us, because of our unpopularity, they are ever ready to defend us. Several instances have come to our attention recently of ministers of different churches who on hearing that some of their members were inclined towards "Mormonism" have spent evening after evening at their homes trying to dissuade them from joining the Church. They have placed in their hands volumes written by bitter enemies of the saints and containing the most abominable falsehoods. With just as much reason might they give them Ingersoll's "Mistakes of Moses" to convince them of the divine authenticity of the Bible. And in almost every instance when these ministers have been asked if they had ever attended "Mormon" services or read the "Mormons'" defense of their faith, or discussed the subject with "Mormon" missionaries, they have had to acknowledge that they had not, nor would they agree to meet representatives of the Church at the homes of their members, who were rapidly drifting towards "Mormonism," in order that they might demonstrate the rightfulness of their attitude towards the Latter-day Saints. This refusal gave evidence of the weakness of their case, and had the effect of strengthening the investigators' conviction of the truth of "Mormonism."

The attention of the writer was first attracted to the Latter-day Saints over twenty years ago. Just as soon as I began to investigate their doctrines, friends came from near and far to warn me, if I valued the salvation of my immortal soul, to have nothing to do with these horrible people. But when I asked my advisers what they knew about the "Mormons" and their religion, I was somewhat surprised to find that they were lamentably ignorant of both. So I decided to go and see for myself. With all my heart and soul I thank God to-day that I did not give heed to the counsel of my "friends"; I thank Him for putting it into my heart to investigate "Mormonism" for myself, for I have proven it to be in very truth the gospel of the Lord Jesus Christ, the power of God unto salvation. I have been able, through the assistance of the Lord, to induce others to follow my example, and they, too, have found rest for their souls. This has given me joy such as I had never experienced before.

After having met and conversed with the Lord at the well, the woman of Samaria hastened back to the city and said to the people, "Come, see a man that has told me of all things that ever I did. Is not this the Christ?" They went, they saw, they believed. They believed, not because of the woman's testimony, but because they had proved to their own satisfaction that Jesus was the Christ. Some time ago a young woman, after a most careful and prayerful study of our religion, united herself with the Church. She immediately afterwards began to labor with the

members of her own family, and also with friends, and finally succeeded in persuading a number of them to accompany her to the meetings of the saints, with the result that eighteen of them are now also members of the Church.

It is the duty of those who have been brought to a knowledge of the truth to do all in their power to induce others to investigate the doctrines taught by the Latter-day Saints and to attend their services. The advice of Philip to Nathaniel—"Come and see"—should be the advice of the saints to their relatives and friends. "He that turns many to righteousness shall shine like the stars for ever and ever."—W. A. M.

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### A BROTHERLY EXHORTATION.

WHEN we think of that band of devoted men and women who, for the sake of freedom to worship God according to the dictates of their own conscience, left their happy and pleasant English homes, braving the dangers of a wintry sea, enduring the hardships of a protracted voyage across the turbulent Atlantic in a ship no larger than an ordinary river barge, in the depth of winter, landing on a bleak and inhospitable shore, laying the foundations of an empire such as the world never saw, we stand in admiration and awe and wonder, and we sing their praise and tell their story to our children's children, and jealously preserve the spot where their feet first trod the bleak New England shore nearly three hundred years ago. Those stalwart old iconoclasts could not be convinced by axe or gibbet that wrong is right, and it was for the sake of truth and liberty that they endured all these privations.

Thinking of these, our Pilgrim Fathers, our minds revert to that other band of brave men and noble women of later days, who for the truth that was in them, suffered incalculable loss, injury, and many of them death at the hands of ruthless mobs, who with bludgeon and gun drove them from their homes out into a dreary wilderness. Onward they went and still onward, impelled not more by the howling mob than by a theocratic instinct and a Divine revelation that, like the pillar of cloud by day and the pillar of fire by night illumed of old the dry desert wilderness to covenant Israel. At last their weary feet found a resting-place in that far-off promised land, where now the erstwhile wilderness blossoms as the rose, and from which a community has arisen and developed. Patient as the coral insect that builds islands in the sea, with similar results did these heroes and heroines work silently on, building homes and planting gardens in what was before a barren and fruitless land.

With faith in God and in themselves did these unfaltering pioneers fight their way across the American continent and establish themselves in the bosom of the protecting mountains. In

these saints of latter days new men and women arose, drinking in a new inspiration, with a new gospel, yet not new, but the old, old story that to the Lord's people is ever fresh and new.

And these are the souls that have agonized for you and for me, that we might enjoy the fruits of their labors, and share in the good things that their sufferings purchased for us. Does it not behove us then, we who have taken upon ourselves the name the fathers bore—Saints of Latter-days—to emulate their example and to live up to that gospel which they loved so well and for which they suffered so much? Shall we, having put our hands to the plow, look back because ignorance frowns upon us and hatred casts its contumelious stones? Shall we forget the lessons that have been taught us by precept and example, and with apathy and procrastination fall back and discontinue the fight, and as cowards turn aside and become the craven slaves that dare not be in the right with two or three?

Dear brethren and sisters, do not let us forget who we are and whom we serve. Shall we allow the memory of our fathers to fade and die, and forget all that they have done to make it possible for us to get nearer to God and to heaven and happiness than ever we were before? Remember, God is our Father, and deals with us as His dear children, even when we are froward and perverse, and turn away and forget His love and neglect to walk in His ways. Then He comes to us with such words as these, "Come now and let us reason together. Though your sins be as scarlet they shall be made as white as snow; though they be red like crimson they shall be as wool." And again, "Incline your ear and come unto me, hear and your soul shall live." These are assurances among many others that we have from our Divine Parent, who is ever waiting to be gracious.

But though the Lord is "slow to anger and plenteous in mercy," at the same time He has declared in these latter days, as in former dispensations, that He will not be mocked; that we are not to trifle with sacred things. His solemn exhortation to us to-day is the same as that which He gave to His saints in former days, "Seek ye first the kingdom of God and His righteousness." Then follows the promise, "And all other things shall be added unto you." Let us ask ourselves the question, What is the spirit that has animated us, and what is the aim and object that has impelled us to accept the gospel of Jesus Christ and identify ourselves with the Latter-day Saints? Was it to merely ally ourselves to a company of men and women for the sake of social intercourse? Was it to gain some material or worldly advantage? Or was it because the Holy Spirit enlightened our minds, led us to true repentance and induced us to accept the gospel of the Son of God? If the last, then it is our bounden duty to live up to the gospel, and to observe its laws and precepts.

It is well to examine ourselves, and to ask ourselves the question,

“Why am I a Latter-day Saint?” The answer I give to myself is this, “I am a “Mormon” because “Mormonism” is truth, and truth is light, and light makes all things beautiful.” Therefore “Mormonism” is a thing of beauty and a joy forever. Another reason is, because “Mormonism” teaches me that it is my duty to love the Lord my God and to keep all His commandments. We are all familiar with that famous signal that flew from the masthead of the *Victory* on a certain occasion—“England expects every man to do his duty.” The Lord expects just as much, and it is at our peril we neglect our duty to our Creator. I am a “Mormon” because “Mormonism” gives me life that thrills my whole soul; it teaches me that I am, not a worm of the dust, but a child of God; it has given me freedom that I was unacquainted with before. “He is the freeman who the truth makes free, and all are slaves besides.”

Let us, my dear brethren and sisters, stand fast in the liberty with which God has made us free; let us show our appreciation of this liberty by loving and serving Him who purchased it for us. Let us emulate the noble and heroic lives of the faithful men and women who have gone on before us, suffering tribulation for our sakes. Let us remember that we are members of the Church of Jesus Christ, and that as members of such a glorious organization it behoves us to live godly, righteous and sober lives, and show to the world that we are what we profess to be—saints of the latter days. May the Lord help us to be faithful, so that at last we may be worthy of a place in His celestial kingdom!—EDMUND W. DENNIS.

### A NEW CONVERT'S TESTIMONY.

MY DEAR BROTHERS AND SISTERS:

It gives me great pleasure to bear my humble testimony to the truth of the gospel taught by the Church of Jesus Christ of Latter-day Saints. Some months ago I was handed a tract by Elder Wm. W. Dummer, which I read and compared with the Word of God. I saw the teachings were true and scriptural. From time to time I got other tracts and books from the elders, which I studied carefully and compared with the doctrines taught in the Bible. I started to attend the services of the Latter-day Saints, and they did my soul good. I never got better spiritual food than I did at their meetings. So after praying for wisdom from my Heavenly Father as to how to act, I felt led by the Spirit to join the Church of Jesus Christ of Latter-day Saints. One evening after the meeting was over I asked the elders if they would come and hold cottage meetings at our house, which they did several times. We had good times, and although a great many people do not believe in the doctrines, and have told me to be very careful for fear of making a mistake, I tell one and all to study the doctrines of Christ and to compare them with the doctrines of

the Latter-day Saints, and to pray to God for wisdom, and if they do I have no doubt that, like me, they will receive a testimony that the gospel taught by the Latter-day Saints is the gospel of Jesus Christ. But many people are afraid of the consequences, afraid to come out and separate themselves, afraid of persecution; but our Savior said: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." And again He said: "He that taketh not up his cross and followeth after me is not worthy of me." I thank God for sending Elders Dummer and Hatch to Portadown, for I know that they are ministers of God, and that they are teaching the true gospel of Jesus Christ. I know that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God. In spite of all the evil one and his agents may try to do, they cannot stop the work of God, for He who is for us is greater than all that can be against us. I was baptized on Sunday, the 27th ult., in Belfast, Ireland, and I pray that my Heavenly Father may give me grace, wisdom and power to walk worthily in His sight, that I may press onward, upward and heavenward, and to so live that at last when the call comes I may be counted worthy to hear the welcome words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Your sister in the gospel,

MARTHA McWADE.

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**Salt Lake Bureau of Information.**—Several years ago the Church erected on the temple square in Salt Lake City a neat and substantial building, to be used as a bureau of information. It has been under capable management, and has a staff of well informed and courteous guides who take pleasure in enlightening visitors concerning Utah and its people, in conducting them through the tabernacle, and explaining to them the faith of the Latter-day Saints. All this is done without any expense to the tourists, the guides refusing all tips that are offered them. The Bureau was an inspiration, and has been the means of correcting the false impressions which thousands of people in the eastern states, and also in Europe, had entertained respecting the "Mormons." During the year 1907, no fewer than two hundred thousand visitors were entertained at the Bureau in the temple grounds alone. Besides these, there were many thousands of visitors to the City of the Saints who did not register at the Bureau. A conservative estimate would place the number of visitors to Salt Lake City annually at three hundred and fifty thousand. What a cloud of witnesses to the beauties of Zion, to the peace, and order, and prosperity that prevail among the Latter-day Saints and to the splendid commonwealth which the "Mormons" have established in the midst of a barren desert. Success to the Bureau!

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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THURSDAY, OCTOBER 8, 1908.

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### “MORMONISM” AND THE BIBLE.

OPPONENTS of the gospel restored to earth in these latter-days are ever ready and on the look-out to find some point in its doctrine or utterance of its advocates on which to base an argument against its divinity. It is sometimes stated by our elders that we do not take our religion from the Bible, or indeed from any ancient Scripture or revelation. This is construed by sophistical persons so as to give them cause to declare that the Latter-day Saints do not believe in the Bible. When the eighth of our Articles of Faith is cited which says: “We believe the Bible to be the word of God as far as it is translated correctly,” objection is at once raised to the latter clause “as far as it is translated correctly.” Thus they attack us from both points although one is in contradiction to the other. The fact that we do believe the Bible and so announce, upsets the assertion that we do not believe the Bible.

The religion of the Latter-day Saints has come to them by direct revelation from God in the present age of the world. It would be just as true and authentic if there were not any Bibles in existence to corroborate and substantiate its principles. It has come from the same source whence flowed the stream of inspiration to the prophets of the old dispensation and the apostles of the new. They spoke and wrote “as they were moved upon by the Holy Ghost.” That is what made their utterances “Holy Scripture.” The same fountain of light and truth pours forth the same divine waters now as aforetime. The cause is always the same, therefore its effects are similar. That which is spoken or written under its direct influence is the living word of God, and being adapted and delivered to the people of the present is of at least as much value as that which was manifest many centuries ago.

Belief in the revelations of the present does not involve disbelief in the revelations of the past. They do not contradict each other; they are in harmony. Principles do not change with the lapse of time, they endure and abide forever. Commandments and counsels for the direction of individuals, organizations or communities may differ according to the various circumstances in which human

beings are placed. For instance, Noah was commanded of God to build an ark. It does not follow because of that that we should build an ark. Abraham was commanded to offer his son as a sacrifice, but that is not a requirement that we should offer up our children as sacrifices. Indeed, the Lord changed His decree and relieved His faithful servant from the terrible trial which he was called upon to undergo. Numerous illustrations of this might be given, but it is not necessary; the point will be easily perceived. The plan of salvation, however, is different. It is one, not many. It is the "everlasting gospel." It is the "strait gate" and the only way into the Eternal Presence. Whether revealed in former ages or in the nineteenth or twentieth century it is the same.

While we do not take our religion from ancient records, it has the same gospel as that declared by Jesus Christ and His apostles, and we refer to their sayings as recorded in the Bible to prove to people who profess belief in that book that our doctrine is scriptural. Thus, we are believers in the Bible and use it in substantiation of that which has been revealed in the present age. It may be asked, what need is there of new revelation on matters contained in former revelations as found in the Holy Scriptures? The answer is in the language of the Bible, "The letter killeth; it is the spirit that maketh alive," and the great and widespread differences of opinion and interpretation of that which we have in the Bible renders necessary present inspiration and present revelation to place beyond cavil and dispute the invaluable things of God. Then notwithstanding the declarations of modern sects, that the Bible is the complete word of God containing all things necessary for salvation, the book itself speaks of numerous prophetic writings and revelations that are not contained in that volume. This may be easily proved as to both the Old and the New Testaments, therefore it is not complete, nor perfect, nor exclusive.

The objection to our tenet that the Bible contains the word of God "as far as it is translated correctly" though often made by persons who doubtless know better than to use it, is puerile in the face of the numerous translations and revisions that have been formulated and published. If the Bible in its popular version is to be taken literally and the translation is to be viewed as infallible, why these different later translations and why the changes of the text made in the marginal references published in the best editions of the Bible? Every copy of the book that has marginal references has also words among them giving a different meaning, the result of modern critical investigation differing from the words in the body of the text. All this goes to show that the qualification in our Article of Faith "as far as it is translated correctly" is proper and wise and rational.

Another thing: the Bible is not such a divine communication as is popularly imagined. Some people think it is a book revealed directly from the Almighty, written like the ten commandments

on the tables of stone, "by the finger of God." The truth is that the Bible is a compilation made by men claiming no revelation or inspiration from God, of a number of books written at different times by different men to different peoples. The persons who collected them selected such manuscripts as they thought proper, and discarded many others. The books which they picked out according to their human judgment were not the original writings of the prophets and apostles, but were copies or copies of copies of more ancient manuscripts, and many of these copies were various and those which seemed to be the most correct and authentic were accepted and the others rejected.

These are incontrovertible facts which informed people will not deny. We do not cite them to lessen the value and importance of the Bible but that it may stand for what it purports to be and nothing else. It does not claim to be that which is popularly supposed, and it is not to be worshipped as a fetish, but to be read and understood for what it is and no more. Much of the Bible is written in that Oriental style which abounds in metaphor, hyperbole, figures of speech familiar to the people of the times and places where the writers flourished, but which are obscure to the ordinary English reader, and indeed to many erudite scholars. The Book cannot speak in explanation of those terms, it is a "dead letter." The spirit by which things contained in it were written can and does manifest to-day the same principles and teachings in plain and comprehensible language. Hence the need of a present living spirit to give us the living word of God.

It may be asked, do not the Latter-day Saints take the Bible literally, and if so is not that inconsistent with a proper understanding of the figurative expressions therein? The answer is, we take the narration of facts, historical and otherwise and the declarations of principles literally, but when the language is clearly figurative we receive it as such. For instance: when Christ expounds a doctrine such as "Except a man be born of water and of the spirit he cannot enter the kingdom of God" (John 3: 5) we take it as a literal explanation of his previous saying "Except a man be born again he cannot see the kingdom of God" (verse 3). So when he sent his apostles out to "teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever He had commanded. (Matt. 28: 19-20.) The same with other positive instructions. But when he says "I am the true vine," "I am the door," "Take, eat this is my body," and expressions of that character, we understand that they are figurative and receive them accordingly. When He says, "If thine eye offend thee pluck it out," "If thy right hand offend thee cut it off," we know that He is using figurative language, for common sense makes that clear, and common sense is better than casuistry. And when the Holy Ghost is enjoyed, as in times of old, it aids common sense as well as acts as a revealer of hidden things.

But how about the spiritual signification of Holy Scripture? We regard that which some theologians call spiritualizing as little else than "private interpretation" and often misleading nonsense. The things which are spiritual can be spiritually discerned, and they never violate that which is known or the reason with which sane people are endowed, but the necessity for the enjoyment of the same spirit now by which ancient scripture was given becomes more and more evident the more the subject is investigated. As to prophecy, that which has been fulfilled beyond question has been fulfilled literally. We may therefore look for the literal fulfillment of those inspired predictions which have not yet come to pass.

The Bible, then, is accepted by the Latter-day Saints as containing divine revelations, commandments, prophecies, doctrines and instructions given in times of old in other languages than those now employed, and we regard as the word of God such as have been translated correctly and are applicable to people in the present day. We also accept the Book of Mormon in a similar manner, the Bible being revealed on the Eastern hemisphere, the Book of Mormon on the Western hemisphere. But our religion and the Church which is authorized of God to teach it, have been revealed from heaven direct in these latter-days and are corroborated and supported and aided by that which was written aforetime, and which we quote for the convincing of people who profess to believe in the Bible but not in other Divine communications, so that they may be brought to their own standard, which if they reject will bring them under condemnation. We testify that God is the same yesterday, to-day and forever and that He reveals His will to His servants the prophets in this dispensation of the fulness of times as in the days of old and as in former years.

C. W. P.

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### MINUTES OF THE MANCHESTER CONFERENCE.

The semi-annual Manchester conference of the Church of Jesus Christ of Latter-day Saints convened in the Chorlton Town Hall, Manchester, Sunday, October 4th, 1908. President Charles W. Penrose of the European mission, President John C. Olsen and eighteen traveling elders of the Manchester conference were present.

The morning services commenced at 10:30. After the usual opening exercises, President Olsen gave a hearty welcome to all present. Made a brief review of the Church at home as at present organized, which extended from Canada in the north to Old Mexico in the south. The statistical and labor report of the conference for the past six months, ending September 30th, was read and accepted.

President Penrose then presented the general authorities of the Church and of the European mission, who were sustained by un-

animous votes. He explained that President John C. Olsen would leave this country in November to labor for awhile in the Central States Mission, U.S.A.; that he had been faithful and diligent in his duties, and had won the love, esteem and confidence of his brethren and the saints generally, and it was proposed that he be released on his departure, with the blessing and approbation of the conference. This was sustained unanimously. He then presented the name of Elder John C. Larsen, Jr., to succeed to the presidency of the Manchester conference, who, with the traveling elders, were also unanimously sustained.

Elder David H. Clayton spoke upon the mission of the Latter-day Saints, which is to preach the pure doctrines of Christ as revealed from heaven, and to show in our daily lives that we are indeed what we profess.

Elder Julian M. Thomas said he knew this to be the work of God, and it is our duty to live it. The people rejected it in the days of the Savior, and the consequences were manifest to-day. Spoke briefly on the first principles of the gospel, and testified that through obedience we will inherit the blessings.

Elder Smith Hoge felt pleased to meet in conference and partake of the sweet influence of the Spirit of God, which brought peace and contentment to the souls of men and women. He bore his testimony to the divine mission of the Prophet Joseph Smith.

President Penrose spoke upon Church organization as established by Christ, but the people rejected it, thus going the downward road. Compared the condition of the world from the time of Henry VIII, and the doctrines advocated amongst the numerous sects, until our day, when the Lord has again spoken from the heavens in answer to prayer, Joseph Smith being the humble instrument in His hands. Divine authority having been conferred upon him, the Church has again been established. The true gospel, with all its gifts and blessings, is now being preached in all the world as a witness.

The afternoon service commenced at 2:30, with about two hundred and seventy-five present. After the opening songs and prayer, the sacrament was administered.

Elder James H. Platt expressed his pleasure in seeing such an intelligent audience who had met to worship God. The saints were considered a peculiar people because we believed that God had again spoken and restored His everlasting gospel. Invited all to investigate for themselves so that they might know of the doctrine whether it is of God or man.

Elder Charles A. Duke said we met together to be instructed pertaining to the gospel of Christ. There were many plans given by different sects, but the true one was easy to be known. Christ said, "My doctrine is not mine but His that sent Me, if any man will do the will of the Father he shall know of the doctrine whether it be

of God or whether I speak of myself." Bore a faithful testimony to the Divine mission of the Savior.

Elder A. Manwaring said that if we desire to know the doctrine of Christ, we must enquire of those who know. Christ being the Lawgiver, we must learn from His teachings given by Himself, and by those whom He has sent. He established a perfect organization for the perfection of the saints, for the work of the ministry, until we all come to a unity of the faith. Men have been led into by and forbidden paths, but obedience to the gospel of Christ will lead us into all truth.

A solo was then sung by Sister Elizabeth Davies, of the Hyde branch, entitled: "The Lord is love."

President Penrose said God has a design in all His works. If we desire to know the way, it was proper to go to the right source, which was the Savior, who declared, I am the way, the truth and the life, follow Me. He also chose the twelve and instructed them to teach all things whatsoever He had commanded. Contrasted the beliefs of the various sects with Christ's teachings. Gave a vivid description of the appearance of the Father and Son to the Prophet Joseph, and of the restoration of the gospel in this day, which is now being taught by God's servants. The gospel would save all mankind through obedience to its laws. Explained Christ's mission to the spirit world, to show that the gospel reaches the dead as well as the living.

Conference resumed at 6:30 p.m., about three hundred and fifty being present. After the opening service, President Olsen said he had been very much interested in the teaching given, and was glad to be known as a "Mormon," although that is a nick-name. Many things were said against Christ and His apostles and followers, as they have been against the Prophet Joseph Smith. Related many of the persecutions the Church has had to endure, but through all it has emerged triumphant. The gospel as taught by the Latter-day Saints would elevate and improve conditions existing in the world. We should love God with all our hearts and our neighbors as ourselves.

A solo was sung by Miss Lizzie Gleaves, of Hyde, entitled: "Angels ever bright and fair."

President Penrose referred to the beautiful song just rendered, and described what angels are. They were ministering spirits sent to convey the mind and will of God to man. Quoted many scriptural passages telling of their appearance to His servants in different ages. There were also evil spirits abroad in the earth. We should seek to overcome these evil influences, and live so as to have the companionship of the good. Spoke upon the authority of the Priesthood which has again been restored to earth for the salvation of the human family, through the instrumentality of the Prophet Joseph Smith. The Evil One is using his influence to hinder the progress of the work of God, but will not succeed. The

time will soon come when he and his hosts will be conquered and bound, and truth and righteousness shall reign.

A solo was sung by Miss Hansen, of Hyde, entitled: "My Father, I have sinned." Benediction pronounced by Elder James Walker.

Several beautiful hymns were rendered by the saints of the Manchester branch, under the leadership of Elder Julian M. Thomas.

On Saturday, the 3rd inst., a Priesthood meeting was held at 26 Hall Street, Manchester, when President Olsen and the elders reported their labors and received many valuable instructions from President Penrose.

ROBERT BLAIN, Clerk of Conference.

### FROM THE MISSION FIELD.

**Successful Social.**—On Saturday evening, October 3rd, 1908, a successful social was held in the Rechabites' Hall, Abbey Street, Accrington, for the purpose of raising a contribution for the widows and orphans who have been called to mourn and left in distressed circumstances through the recent Wigan colliery disaster. There were saints and elders as well as friends from the Nelson, Burnley, Blackburn and Accrington branches present. The program consisted of songs, recitations, readings and an address by Brother Benjamin R. Birchall, explaining the object of the social. Each part was well rendered, and all had an excellent time. The sum of £1 9s. 9d. was realized.

**Arrivals.**—The following missionaries for Europe arrived October 5th, 1908, per s.s. *Republic*: Thomas E. Taylor, Jr., Eugene Grant, Alma A. Ellis, James E. Jack, William A. Langton, Gideon N. Hulterstrom, Carl H. L. Jensen, Charles H. Sorensen, Frederick A. H. Rohlfing, William A. Pettit, Elias S. Wright, Ira Owen Horsfall, Salt Lake City; John Henry Goddard, Grantsville; Harold L. Smith, Centerville; W. R. Worley, Logan; George L. Olson, Osmond, Wyoming; James Jensen, Garland; Karl A. Schulz, Tabor, Canada; William S. Wright, John H. F. Volker, Ogden; Heber Bennion, Jr., Taylorsville; Guy B. Alexander, Heber City; William A. Budge, Pleasant View; Loren R. Dunkley, Whitney, Idaho.

**Appointments.**—The missionaries who arrived for the British mission, October 5th, 1908, have been appointed to labor in the following conferences: John Henry Goddard, Bristol; Alma A. Ellis, Irish; James E. Jack, Leeds; W. R. Worley, William A. Langton, Manchester; Harold L. Smith, London; Eugene Grant, Newcastle; Thomas E. Taylor, Jr., Norwich.

**Mutual Improvement Association Notes.**—On Sunday last, the 4th

inst., a Mutual Improvement Association was organized in connection with the Liverpool branch. Elder D. Branson Brinton, of the Bootle branch, was chosen president, Elders Ralph H. Ludlow and W. Alma Richins first and second counselors, and Brother Edmund W. Dennis, secretary. The Book of Mormon has been chosen as the course of study during the coming season.

President J. B. Merrill reports the Nottingham Improvement Association in a very satisfactory condition. About eighty people, among them a number of investigators, attend the meetings each Wednesday evening. The latter also take an active part, and evince much interest in the subjects treated.

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**District Meetings.**—Elders George H. Lunt and Franklin D. Adams report a very successful district meeting held at Leek, about ten miles from Hanley, on Thursday, August 24th. "It is the first time," they say, "for about twenty-five years that the Latter-day Saints have held a meeting there. We had a very attentive audience, and were successful in getting the principles of the gospel before a number of people. There are no members of our Church there, but we have some very good friends and investigators. Things are looking bright at present, and the prospects for the future are very good."

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**Baptisms.**—Last Thursday evening, the 1st inst., a baptism was performed in the sea at Wallasey, when another member was added to the Liverpool branch. The ordinance was administered by Elder W. A. Richins.

Two converts to the faith of the Latter-day Saints were baptized as the headquarters of the London conference on the 23rd ult. The ordinance was administered by Elder Walter P. Whitehead.

A baptismal service was held at the Fisherlad's Institute, Grimsby (Grimsby conference), Sunday, October 4th, 1908. President Willard E. Stoddard spoke on the necessity of baptism. Elder Richard H. Smith administered the ordinance to four candidates. A large number of saints and investigators were present. Confirmations took place at the afternoon meeting.

Another baptism took place in the Boundary Road Baths, St. Helens (Liverpool conference), on Thursday evening, October 1st, 1908, when two members were initiated into the fold of Christ. Elder E. H. Williams officiated. Confirmations took place at the baths.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### LESSON XXXIV.—SUBMISSION TO SECULAR AUTHORITY.

Text: We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law.—Articles of Faith 12.

## I. Obedience to Authority Required by Scripture.

1. Old Testament instances. (a) Note the case of Hagar, the bondwoman who was required by the angel to submit herself to her mistress (Genesis 16: 1-9). (b) Under theocratic government (Exodus 22: 28; Deut. 16: 18; 1: 16; I. Chron. 23: 4; 26: 29). (c) Under kingly rule. Observe David's penitence for having lifted his hand against Saul, the king (I. Sam. 24: 5, 6, 10; 26: 9-12, 16). Further counsels (Proverbs 24: 21; Eccles. 8: 2; 10: 20).
2. Teachings of Christ and His apostles. (a) The tribute money paid (Matt. 17: 24-27). (b) Render unto Caesar (Matt. 22: 15-21; see also Mark 12: 13-17; Luke 20: 20-25). (c) Paul's apology when before the high priest (Acts 23: 1-15); his instructions to others (Titus 3: 1; see especially Romans 13: 1-7; I. Timothy 2: 1-3). (d) Peter's teachings (I. Peter 2: 13-17, 18, 20; II. Peter 2: 10).
3. Book of Mormon teachings. Observe that the duty of the people as subjects of the law of the land is fully taught throughout the volume; though, as civil and ecclesiastical authority were usually vested together, there are few instances of admonition to obey the secular law distinctively. Sanctity of the law is illustrated by Alma's judgment on Nehor (Alma 1: 14).
4. Modern revelation. (a) "Be subject to the powers that be" (Doc. and Cov. 58: 21, 22). (b) Laws supporting freedom acceptable to the Lord (Doc. and Cov. 98: 4-6). (c) Divine requirements may be waived under exceptional circumstances (Doc. and Cov. 124: 49, 50). As an illustration note the discontinuance of the practice of plural marriage in compliance with the requirements of special enactments (see The Articles of Faith, p. 435, par. 23, and page 440, note 4).

## II. Official declaration of the Church in this dispensation.

Study in detail Doc. and Cov. 134, "Of governments and laws in general."

General reference: "The Articles of Faith," Lecture XXIII.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE,  
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS IN GREAT BRITAIN.